Vol. II. Numb. 42.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wednesday Auguſt 17th. to Friday Auguſt 19th. 1709.

ON Thurday next, will be publiſh'd our *Quarterly Book*, in which, amongſt many other Curious Subjects both in Proſe and Poetry, the following matters will be diſcuſs'd at Large. The Doctrin of Preordination, the ſeveral Governments of Ancient *Rome*, a Compariſon between the two *Roman* Emperors, *Antoninus Pius* and *Antoninus Philoſophus*, together with an Entertainment of Muſick, the words being on Munck, upon the Introduction of it into our Papers. *Note*, That after a little time, all our Entertainments of Muſick will be perform'd in a Grand Conſort, to which all our Subſcribers, who have been ſuch a Half a Year, or have taken for Half a Year Back, will have Right to Tickets. There being a Miſtake in laſt Paper,

Q. *Pray, Gentlemen, How do you Reconcile the two following Matters*, viz.

Acts 2. 17. And it ſhall come to paſs in the laſt days (ſaith God) I will pour out my Spirit upon all fleſh, and your Sons and your Daughters ſhall Propheſy, and your Young Men ſhall ſee Viſions, and your Old Men ſhall dream Dreams.

Ver. 18. And on my Servants, and on my Handmaids I will pour out in thoſe days of my Spirit, and they ſhall Prophely.

And in 1 Cor. 14. 34. Let your Women keep ſilence in the Churches: For it is not permitted unto them to ſpeak.

Ver 35. For it is a ſhame for Women to ſpeak in the Church.

A ſpeedy Anſwer is deſired, and you'll Oblige Your Subſcriber, S. B——t.

A. That the Propheſy was ſignally fulfill'd, when the Holy Ghoſt deſcended upon the Primitive Converts to Chriſtianity in an Extraordinary manner, whether at the firſt Preaching of the Word as in the caſe of *Cornelius*'s Family, or immediately after Baptiſm, or at the Impoſition of hands, as in the inſtance of the *Samaritans*. But tho' the Holy Ghoſt, to teſtify his Immenſe Effuſion, might vouchſafe to grant to even Women Extraordinary Gifts at thoſe Particular times, it does not therefore follow, that thoſe Extraordinary Gifts were continued to them, or that they might ſet up for Teachers and Diſpenſers of the word in the Publick Congregations and Aſſemblies.

'Tis true, we read in *Acts*. 21. that *Philip*, the Evangeliſt (*who was one of the ſeven* Deacons) *had four Daughters, Virgins, which did Propheſy*. And this Implies, that the Spirit of Prophely Reſided in them. Nay, and Eccleſiaſtical Hiſtory takes notice of theſe Propheteſſes as Cotemporary with *Quadratus*, Biſhop of *Athens*.

But here it is obſervable, that tho' the word *Prophet* in a larger ſenſe includes one, who Teaches and Inſtructs, as well as one, who Foretells things to come, yet in a ſtricter ſenſe it is Confin'd to the Latter, as is evident from that paſſage in St. *Paul*, where Prophets and Teachers are Diſtinguiſh'd from one another: *God hath ſet ſome in the Church, Firſt Apoſtles, Secondarily Prophets, Thirdly Teachers.* If therefore *Philip*'s Daughters were Propheteſſes in this ſenſe only, it does not neceſſarily follow, that They did not *keep Silence in the Church*. For they might be Applied to in their own houſes on extraordinary occaſions, as we read in 2 *Kings* 22. that *Joſiah* King of *Judah* ſent *Hilkiah* the Prieſt and others to *Huldah* the Propheteſs, *to enquire of the Lord for himſelf and for the People*. And if God Communicated to them any thing concerning Futurity at a time, when they were not applied to, They might Communicate the ſame to the Miniſters of the Church to be Communicated by Them to the People in the Congregation.

But ſince *Euſebius* acquaints us, that *Philip*'s Daughters were endued with Prophetical Gifts; ſince Prophetical Gifts in Eccleſiaſtical Writers generally include the Gift of Teaching as well as that of Predicting Future Events; and ſince *Hermas* (who was Cotemporary with St. *Paul*) tells us in his *Paſtor* (a Book in wonderful eſteem among the Ancient Fathers, and receiv'd by ſeveral Churches as Canonical) that Men endued with Prophetical Gifts exerted thoſe Gifts to the Edification of the People in the Publick Aſſemblies, we may grant, that *Philip*'s Daughters did the ſame, without Derogation to that Reprehenſion of St. *Paul*,

it is a ſhame for Women to ſpeak in the Church. For, becauſe They receiv'd Commiſſion and Ability from Above to Diſcharge the Office of Publick Teaching, does it therefore follow, that other Women might Diſcharge the ſame Office without any Commiſſion to Warrant their proceeding. What therefore might be a Shame for Women in general to Perform, might Ceaſe to be ſo with regard to ſome few, who had ſufficient Authority to bear them Harmleſs.

But to this it may be Objected, that St. *Paul* plainly intimates in the foremention'd Reprehenſion, that there is a natural Turpitude and Indecency in Women's ſpeaking in the Church. How then con'd God (who is a God of Decency and Order) Authorize Any to engage in what is naturally Indecent and Unſeemly?

In Anſwer to this Objection we acknowledg, that generally ſpeaking, it is naturally Indecent and Unſeemly for Women to ſpeak in the Church, becauſe an Act of Publick Teaching is an Act of Superiority over the Perſons, that are Taught, with regard to that particular. And therefore Women, who are in a Natural State of Subjection, muſt not Uſurp a Superiority over thoſe, to whom they are ſubject. And hence it is, that St. *Paul* ſays, *It is not permitted to Them* (Women) *to ſpeak, but they are commanded to be under OBEDIENCE, as alſo ſaith the Law.* But ſure that God who gave Men an Authority over Women, can Revoke that Authority in what Inſtances he pleaſes, and grant the Inveſtiture to Women. And therefore, when Women receive Authority from God to be Publick Teachers, their Natural Subjection, in that Particular Inſtance, is Superſeded by the very Author of it, who is the God of Nature. But God therefore Ordinarily Appointed Men to be the Publick Diſpenſers of his Word, and Inſtructors of his People, becauſe he wou'd not Cancel the Stated Laws of his Own Creation. But this is no Bar to a Different proceedure in a Few Inſtances only, and upon Extraordinary Occaſions.

Q. *When were the* Roman *Dominions at the greateſt Extent?*

A. In the Reign of that Matchleſs Hero *Trajan*, the ſecond after the 12 *Cæſars*, and conſequently the 14th *Roman* Emperor, who was Adopted by *Nerva* about the 97th Year of our Lord, and ſucceeded to the Throne within three Months after. In the 8th Year of his Reign he Conquer'd all *Dacia* which lay on the North-ſide of the *Danube*, and reduc'd it into a *Roman* Province. In his 11th Year he ſubdued the whole Kingdom of *Armenia* and annex'd it to the *Roman* Empire. The ſame Year he over-ran *Parthia* and *Meſopotamia* (the former the moſt Potent Kingdom of *Aſia*, and Rival to the *Roman* Empire) and made Provinces of them both. In the 18th Year of his Reign he Emulated *Alexander* the Great, paſs'd the famous River *Euphrates*, took the City *Abela*, where *Darius* was Overthrown by the foremention'd *Macedonian*, advanc'd to places, where the *Romans* had never been before, Storm'd *Babylon* it ſelf, and ſubdued all the Countries of *Chaldæa* and *Aſſyria*. He thence proceded in his Progreſs to the River *Tigris*, and from thence into *Perſia*, took the Capital City *Cteſiphon*, and ſurpriz'd the whole World with the New Dominions he continually obtain'd. *Trajan* left the Empire above four thouſand Miles in Extent to his Nephew and Succeſſor *Adrian*, who abandon'd the Eaſtern Conqueſts of his Predeceſſor (whether out of Envy, or for Prudent Reaſons, is doubted by ſome, tho' there might be a Mixture of both in his deſign) and made the River *Euphrates* the Barrier of his Territories in thoſe parts.

Q. *Tho' it be always a Truth in* Geometry, *that the Sides of an* Hyperbola *ſhould be always approaching to each other, and yet never meet at laſt, tho' continu'd on to Infinity, how is it reconcileable to the Teſt of Reaſon?*

A. We beg leave to tell the Queriſt, that he is Miſtaken in the Foundation of his Queſtion. For the Sides of an *Hyperbola* are ſo far from continually Approaching to each other, that they continually remove To a greater Diſtance From one another. But the receiv'd Geometrical Truth which the Queriſt aims at, is this, namely, that the two Aſymptotes of an *Hyperbola* wou'd continually Incline to the two Sides of the ſaid Figure without ever touching them, were both the Aſymptotes and the Sides to be Infinitely Extended. And the two Right Lines drawn from the Center of an *Hyperbola*, thro' the Extreme Points of it's Conjugate Diameter, and Infinitely Continued, are therefore call'd Aſymptotes, becauſe (as the word in *Greek* Originally imports) they never are *Coincident*, namely, with the foremention'd Sides. And ſince two Right Lines drawn from the ſame Point continually ſeparate wider from one another, it follows, that theſe two Right Lines, call'd Aſymptotes, can't not poſſibly Incline to the Sides of an *Hyperbola*, unleſs thoſe Sides were not only continually ſeparating wider from one another, but alſo in a greater Proportion than the Aſymptotes.

But hence we ſee, that however the Queſtion be Falſely Stated with regard to it's Expreſſion, yet the Intention will ſtill hold good, namely, how it can be Reconcil'd to the Teſt of Reaſon, that one Line ſhou'd Continually Approach another in *Infinitum*, without ever touching it, ſince Reaſon ſeems Plainly to Dictate, that the Greateſt Finite Space (we mean not the word *Greateſt* in a Strict Superlative Degree, inaſmuch as no Finite Space can, ſtrictly ſpeaking, be call'd the Greateſt Finite Space, ſince an Addition may be made to any Finite Space whatſoever without rendring it Infinite) ſince, we ſay, Reaſon ſeems Clearly to ſuggeſt, that the Greateſt Finite Space can be no ways Equivalent to an Infinite Number of Approaches. And yet it is Undeniably Evident from the foremention'd Property of the Aſymptotes of an *Hyperbola* (a Property Demonſtrably Certain) that an Inſtance may be given, wherein a ſmall Finite Space cannot be paſs'd over by the foreſaid Approaches, tho' Infinitely Continued. Nor is this the only Demonſtrable Inſtance of this kind.

But in reply to ſo ſtrange and ſeemingly Unaccountable, tho' Indiſputable, a Phænomenon, it is obſervable, that as this Phænomenon is a Mathematical Demonſtration of Infinite Divisibility, ſo that Doctrin reconciles this Phænomenon to our Reaſon. For it follows from Infinite Diviſibility, that the Space between the Aſymptotes and the Sides of an *Hyperbola* contains an Infinite number of Parts. Whence there is one Infinite Correſpondent to another, an Infinite number of Parts Correſpondent to an Infinite number of Approaches. Or to explain it otherwiſe, each Approach of the Aſymptotes to the Sides is a further Diviſion of the Intermediate Space. And therefore to ſay, that the Aſymptotes will Continually be approaching in *Infinitum* to the Sides without Coincidence, is the ſame as to ſay, that they will be continually Dividing in *Infinitum* the Intermediate Space without Exhauſting it. And ſure the ſaid Space is capable of ſuch Diviſion, if Infinite Diviſibility be allow'd of.

POEMS.

APOLLO,

Q. *WHEN ever we are in a Doubt,*
To You we go to find it out.
From Anxious Thoughts You ſet us free,
Demonſtrating each Miſtery.
When we are plung'd and loſt in Night,
You ſtrait retrieve us by your Light,
Diſpelling Storms which cloud our Breaſt,
And gently lay our Minds at Reſt.
Oh! Say, for You or none can tell,
Or none, for certain, near ſo well,
Why, when we're told ſome Diſmal Tale,
Of Apparitions Gaſtly Pale,
Such Frightful Images we find
Impreſs'd ſo firmly on our Mind.
That when alone we're in the dark,
To ev'ry little Noiſe we hark,
And ſome ſuch Apparition we,
Each Step we take, expect to ſee;
Altho' we ne'er, by Night or Day,
Have ſeen ſuch things, nor never may,
Whence are thoſe Images then fix'd,
That they with all our Thoughts are Mix'd?

A. Thoſe Images imprinted deep,
Which Reſidence ſo ſtrictly keep,
Are in our Childhood fix'd by thoſe,
Who their own folly to expoſe,
With hideous Forms Affright, to ſtill
Our Minds, not Conſcious of the Ill;
'Tis then, unſully'd Sheets we ſeem,
Where ev'ry diſmal Tale or Dream,
That's firſt Impreſs'd, will ſtill remain
And ſcarce can be expung'd again:
Whilſt Darkneſs does increaſe our Fears,
Which in it ſelf a Terror Bears;
'Tis very hard to root 'em thence,
With all our Induſtry and Senſe.
Tho' they, who greateſt Efforts make,
Will ſooneſt from thoſe Dreams awake.

Q. *Say, Great* Apollo, *for we all believe,*
Our Sex diſtreſs'd, You're ready to relieve.
Tell, how I ſhall extirpate from my Breaſt
A Controverſy, ne'er will give me Reſt;
They're Love *and* Honor *the conteſt maintain,*
Oh! Say, which of them ought th' Aſcendant gain.
Of late I o'er a narrow Plank did ride,
Beneath which flows a ſtrong impetuous Tide,
Where being ſtop'd, endeav'ring to retire,
I ſlip'd into the Flood, juſt ready to expire,
When Gen'rous Strephon *leap'd therein and Bore*
My ſinking Body to the Neighb'ring Shore.
Soon as my Senſes were reſtor'd again,
Low at my Feet I ſaw the weeping Swain,
Imploring all the Pow'rs they wou'd retrieve
My fleeting Soul, and new Poſſeſſion give.
But when reſtor'd, ye Gods, what Extacy
Danc'd in the Cheerful Luſtre of his Eye;
Again He kneel'd, then did his Sighs impart,
A Gueſt (till then a Stranger) in his Heart.
At length he told, but in the Humbleſt Strains,
His (newly entertained) Griefs and Pains;
That on my Smiles or Frowns Deſpotick ſat,
His growing Empire, or his ſinking State:
But e'er th' unhappy Swain reported this,
Damon *had all my Heart, and I had his.*
Now, ſay, without Ingratitude can I
Decline him, and let my Preſerver dye,
And yet, if him I Entertainment give,
Then I muſt dye, and Damon *cannot Live.*
Muſt Love *or* Honor *the Aſcendant gain,*
Or muſt they both ſigh on, and ſigh in Vain?

A. Ingratitude, of all the various kinds
Of Evils, is the worſt can taint our Minds,
The moſt Deform'd, moſt Foul, and moſt Accurs'd,
And that which damn'd the Angels at the firſt;
Yet when Misfortune greater Debts has laid
Upon us (not our choice) than can be paid,
'Tis not Ingratitude if we pay ſhort,
Nor will be deem'd ſo in Heav'ns Equal Court.
'Tis true, you owe your Life to *Strephon*'s Care,
The ſame had *Damon* done, had he been there.
His Paſſion may a juſt Pretenſion make,
But *Strephon*'s ſcarcely can Impreſſion take,
Leſs dang'rous therefore for him to decline,
Nor can he for a Right, Juſt Cauſe Aſſign,
If He his Gen'rous Act, for Reaſon ſhews,
It's cancell'd, for He mercenary grows.
To ask *Reward* for what he's done will prove,
He did it for *Reward*, and not for *Love*.
If you reſign your Heart as *Strephon*'s due,
You're *Falſe* to *Damon*, and *Ungrateful* too,
Since He ne'er merited your Juſt Diſdain,
And *Fortune* only help'd the other Swain:
Nor cou'd your Yielding, Gratitude be thought,
Since to his Arms without an *Heart* you're brought,
So He has nothing for his Service paſt,
He's not rewarded, yet you rob the laſt.
Nay, ſay, ſhou'd Honor to his Side invite,
Both Love and Honor make you *Damon*'s Right.
This then the greateſt Equity we deem,
Let *Damon* have your *Love*, and *Strephon* your *(Eſteem.*

In laſt Paper, Col. 2. l. 42. for *the two Concentric Circles*, r. *two Concentric Circles*. Col. 3. l. 32. after *World*, ſupply, *contains more parts than*, l. 60. for *diſcreet Matter*, r. *Diſcreet Quantity*. Col. 4. l. 31. for *weekly*, r. *weakly*.

SIR

SIR,

THE Letters from Cologn Auguſt 16th advile, that about 1000 Recruits for the Imperial Huſſars and Dragoons in Flanders arrived the day before in that Neighbourhood from the Upper-Rhine, and are to continue their March to Morrow: That from Coblentz they write, that Captain Diemen belonging to the Independant Regiment of Colonel Guetham has made an Incuſion into the Biſhopricks of Mentz and Verdun, deſtroy'd and burn'd near 15 Villages, and brought to Traerback ſome of the Chief Inhabitants of others, as Hoſtages for the payment of the Contributions; that One of the Parties of the ſaid Captain advanced further into the Country, plunder'd the Stage Coach going from Paris to Strasburgh, and Carried off ſeveral Officers with a conſiderable Booty. 'Tis advis'd from Zurich Auguſt 11th, that the French continue to Intrench themſelves near Montmelian; that the Count de Thaun is between Conflans and St. Peter de Albigny, expecting his Artillery and Cavalry; that two Regiments of Imperial Cuiraſſiers joyn'd him the 7th, and are followed by ſeveral other Regiments of Horſe and Dragoons, amounting to 8000 Men; that the Artillery is advanced on that ſide of Mount Cenis, and is ſhortly expected in the Camp by the Colonel de Colombe; by which it appears that the March of the Allies into the Tarantaiſe is not a Event as the French believ'd, but that they really deſign to penetrate that way into the French Territories; that the Duke of Savoy has ordered 4200 Mules for Carrying Ammunition and Proviſions over the Mountains. The Advices from the Hague Auguſt 20th are, that a Vaſt Train of Artillery is preparing in thoſe parts in order to be ſent to Flanders, whereby 'tis thought the Allies intend to beſiege ſome other French Town, after the Reduction of the Citadel of Tournay: that 'tis the Opinion of moſt People, this Storm will fall upon Mons, who ground their Opinion upon the deſire of the States of Brabant, who inſiſt upon that Siege, by reaſon the taking of that Fortreſs wou'd effectually cover their Country, and particularly Bruſſels, from the Inſults of the Enemy.

London, Auguſt 19th. Her Majeſty has been pleas'd to Nominate Dr. Mannigham Dean of Windſor, to the Biſhoprick of Chicheſter; and Dr. Robinſon, Envoy Extraordinary to the King of Sweden, is made Dean of Windſor. Her Majeſty has been likewiſe pleas'd to Create Sir. George Thorold, of Harmeſton in the County of Lincoln, a Baronet of Great Britain. Which is all from Yours, &c.

HOUSEHOLD GOODS AND TRADING Stock, without any Inſpection, Inſur'd, againſt Loſs by Fire, at the Rates following, *viz.* For ſeven Years you may Inſure 25 *l.* for 2*s.* 6 *d.* 50 *l.* for 5 *s.* 100 *l.* for 10 *s.* And after the ſame Rate for any greater Sum, Returnable with an Intereſt, deducting only what ſhall be paid for Loſſes by Fire. *By the Charitable Corporation for Relief of Induſtrious Poor, &c in Duke ſtreet, Weſtminſter*; who have 30 Watermen with Porters and Carts in Readineſs to help remove your Goods at Fires. *Attendance is given at the ſaid Houſe* and at the London Coffee Houſe behind the *Royal-Exchange*, from 10 to 2, and from 3 to 6, Sundays and Holydays excepted. *Note*, There are Eſtates agreed to be ſettled on Truſtees, to make good the Prayment of the ſaid Money.

All are deſired to direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to be left at Mr. *Carters*, at the *Roſe* and *Crown* in St. *Paul's Church yard*, at Mr. *Buckerton's*, at the *Roſe* and *Crown* in *Little Britain*, or at the Printers hereof; either with Queſtions, Subſcriptions, or for Indexes to our firſt Volume, which contains between 2 and 3000 Anſwers to Queſtions, for we ſhall not take notice of ſuch Queſtions as have been anſwer'd therein. Our Rates are, 2*s.* for Quarter for the Weekly. 2*s.* 6 *d.* with the Monthly, and the Quarterly Books 6 *d.* apiece. Thoſe who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Queſtions out of the Country will be anſwer'd but where the Poſtage is paid.

Books of Guards for keeping the Papers in at 2*s.* each, and Single Sheets to make up Sets, may be had on directing as above.

ADVERTISEMENTS.

MR. *Roger Grant* OCULIST, who has been ſo ſucceſsful in Couching the Cateract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church-Yard*, where he has lately brought to Sight theſe Perſons under-nam'd. *W. Jones*, at *Newington-Butts*, aged 20, born blind, reſtored to Sight in 5 Minutes. *Robert Wedell*, in *Fiſhmonger's-Hoſpital*, *Newington*, aged 70, reſtored to Sight in 2 Minutes. *Mary Dearing*, in *Swan-Yard* near *Newgate*, aged 75, reſtored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goſwell Street* blind of one Eye 23 Years, reſtored to Sight in 5 Minutes. *Will Dixon*, in *Chelſea-College*, aged 87, reſtor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill*, blind by Obſtruction of the *Optick Nerves*, reſtor'd to Sight in a little time. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goſwell Street*. *Saywell Luthen*, at *Adam's Coffee-Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal Lane*. *Ann Lee*, at the *Crofs Keys* Tavern lower-end of St. *Martin's Lane Strand*. Mr. *Gelby* Porter near *Fiſhmonger's-hall*, *Thames Street*. NOTE, Theſe Perſon with 35 others have been all cur'd by the aforeſaid Mr. *Grant* ſince Sept. 1708.

TAken from a Gentleman on the Road between *Putney* and *Kingſton*, on the 5th Inſtant, a Silver Snuff-Box with R. H. in a Cypher on it, a Ring with a Brilliant Diamond ſet round with Sparks, and a Gold Watch, *Tho. Eare* on the Dial Plate. If they are Pawn'd or Sold, the Money will be repay'd with a good Reward, by *Robert Rawlins*, Eſq; by St. *James's-Church*.

I *Henry Bateman*, of *Drury-Lane*, Having labour'd under a deficiency of Sight for ſeven Years, inſomuch, that for ſome conſiderable time I was totally Blind, occaſion'd by an *Amauroſis* (vulgarly term'd a *Gutta Serena*) and after I had ineffectually apply'd my ſelf to ſeveral Pretenders to the Eyes, I then had recourſe to Mr. *William Croſſe*, Profeſſor of Phyſick and OCULIST, by whoſe Preſcriptions I was perfectly reſtor'd to Sight. In confirmation of which I have given him a Teſtimonial under my Hand.

A Brief Treatiſe of the Eyes in which not only the Structure of the ſame is Anatomically demonſtrated, but the Diſtempers which for the moſt part are Incident thereto, are likewiſe diſtinctly Deſcrib'd. To which is added ſome particular directions for preſerving the Sight, together with a Table Explaining the Terms of Art mention'd in the Treatiſe, thereby rendring the ſame Intelligible and Uſeful to all Perſons, by *William Croſſe* Profeſſor of Phyſick and Oculiſt. Sold by *J. Morphew* near *Stationer's Hall*.

LIcentia Poetica Aſſerted: Or, the True Teſt of Poetry. Without which it is Impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh *Poem*. To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, *viz. Homer, Horace, Virgil, Milton, Waller, Cowley, Dryden*, &c. as frequently liable to juſt Cenſure. With ſome Remarks alſo on my Lord Duke of *Marlborough's* and Maj. Gen. *Stanhope's* Letters Commendatory of the Earl of *Peterborow's* Valour and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Churchyard*, 1709.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.